The Bishop of *NORWICH's*

SERMON

Preach'd before the

QUEEN,

On *March* 8. 170$\frac{5}{6}$.

N. 1170.

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BRITISH MUSEUM

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A

SERMON

Preach'd before the

QUEEN,

AT

St. *JAMES*'s Chappel,

On *Friday*, March 8. 170$\frac{5}{6}$.

BEING THE

Anniverſary of Her MAJESTY's Happy Acceſſion to the Throne.

By the Right Reverend Father in God,
JOHN Lord Biſhop of *NORWICH*.

Moore

Publiſh'd by Her Majeſty's Special Command.

LONDON:

Printed for *W. Rogers*, at the *Sun* againſt St. *Dunſtan's* Church in *Fleetſtreet*. MDCCVI.

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SERMON

Preach'd before the

QUEEN,

AT

St. JAMES's Chapel,

On Friday, March 8, 1706,

BEING THE

Anniversary of Her MAJESTY's

Happy Accession to the Throne.

BRITISH MUSEUM

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MATTH. XXII. Ver. 21.

——Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

THE *Pharisees* perceiving themselves reprehended in the Parables of our Lord, and not being able to take any advantage of his Words, they grew enrag'd, and full of Envy consulted together to put such a Captious Question to him, as by returning an Answer to it, he must fall into their Snare, and unavoidably expose his Life, or lose his Reputation.

After they had determined upon a Question, they send their Disciples and the *Herodians* with it, who were to compliment him, and give him Good Language; to stile him their Master, and to own him to be a great Lover, and a free Speaker of the Truth; who faithfully taught the Law of God without any Partiality, and without any regard to the Condition or Quality of Men, who had Power either to advance his Interest by their Counte-

nance and Favour, or to cruſh and ſpoil it by their Power and Oppoſition.

Thus by a Decent Addreſs, differing from their uſual Manner of treating him, they endeavoured to make him have a Good Opinion of them; and then hoped he would open his Mind freely, and by giving a full and direct Anſwer to this Dangerous Queſtion, be eaſily catched by them. They therefore deſire he would be pleaſed to tell his Thoughts plainly, *Whether it was lawful to give Tribute unto Cæſar, or not?*

Now if he had declared it lawful to give Tribute to *Caſar*, the *Phariſees*, who thought themſelves immediately under the Dominion of God, and that they ought not to ſubject themſelves to any Foreign Power, would have expoſed him to the Hatred of the *Jews*, as a Betrayer of the Rights and Liberties of God's Choſen People.

But if he had pronounced the Payment of Tribute unlawful, the *Herodians*, Dependants of *Herod*, and ſuppoſed to be Collectors of the Tribute-Money, would have ſeized his Perſon, that he might have been condemned for publiſhing Seditious Doctrines, and being guilty of Treaſon againſt *Cæſar*.

This would have been a difficult Caſe for any one clearly to reſolve but Chriſt, who knows the Secret

Secret Imaginations of the Heart, and diſcerned the Deep Malice of their Deſign, which lay hid under their great Courtſhip and pretended Reſpect.

For he well underſtood, that they who call'd him Maſter, had not the leaſt intention to become his Diſciples; and that they who ſaid he was True, and taught the Way of God in Truth, did not give credit to his Doctrines, nor were in any degree inclined either to believe the Points and Articles of Faith which he Preached, or to yield obedience to the Precepts of Holy Living that he commanded.

Wherefore he returns ſuch an Anſwer, which as it was ſafe for him to make, ſo it might be uſeful for them to hear: For he not only thereby entirely defeated their Wicked Plot upon his Reputation or Life, but ſo contrived it, that it might rightly inſtruct them about their Duty to God and Man.

The *Phariſees* Doubt indeed was only concerning the Rights of *Ceſar*, and more particularly about the Lawfulneſs of their Paying Taxes to him? Which Scruple might ariſe, not ſo much from any real Tenderneſs in their Conſciences, as from their Inſatiable Covetouſneſs, which puſh'd them on to Rob the Fatherleſs, and with great ſhew of Religion, and long Prayers, to Devour the Houſes of Widows.

But

But our Lord graffed a further Enquiry upon their Queſtion, Anſwering more than they Asked: For they who Asked only how they were to Behave themſelves to the Emperor, by his Anſwer are taught their Behaviour not only towards the Emperor of *Rome*, but towards the Almighty Lord of Heaven and Earth.

Thus what the Enemies of our Bleſſed Lord maliciouſly deſigned for his Deſtruction, he mercifully turn'd to their Advantage, ſo as both Parties, if it was not their own fault, might grow Wiſer and Better by it.

Hence the *Phariſees* might learn, that it was conſiſtent with all their Obligations to God, to render Tribute to *Ceſar*; and the *Herodians*, that *Ceſars* Civil Right to Tribute did not Licenſe him, nor any under him, to violate the Divine Laws; or to aſſume any Honour, or Religious Worſhip to himſelf, which was the Property, or peculiar Due of God alone.

Render therefore unto Ceſar the things which are Ceſar's; and unto God the things that are God's.

In Treating of the Argument contained in theſe Words I ſhall lay down the following Propoſitions.

(1.) That

I. That it was not the Deſign nor Buſineſs of our Saviour, to ſuppreſs and diſſolve the Empires, Kingdoms, and other Civil Societies he found, at his Coming, in the World; nor to make void the Power and Authority of Supreme Rulers, by whom they were Govern'd.

II. That our Lord and his Apoſtles declare it to be the Duty of the People in every place, to render thoſe Things to their Sovereigns, which are truly requiſite to the Support of their Government.

III. That therefore the Doctrines and Precepts of Religion he was Publiſhing to the World, were not inconſiſtent with the Rights and Allegiance which is due to Supreme Governors, or to others in Authority under them.

IV. That where the Religion of Jeſus Chriſt, hath a Juſt Influence upon both thoſe who Rule, and thoſe who are Governed, it will diſpoſe them all moſt ſincerely to anſwer the End for which Government was inſtituted and ſet up by God in the World.

I. That it was not the Deſign nor Buſineſs of our Saviour to ſuppreſs and diſſolve the Empires, Kingdoms, and other Civil Societies he found, at

his Coming, in the World; nor to make void the Power and Authority of Supreme Rulers, by whom they were Govern'd.

If it had been the Intention of Christ to Dissolve and Dissipate Kingdoms and other Communities, and to put down all Civil Government; the *Pharisees* afforded him a fair opportunity to make it manifest, when they desired him to inform them whether it was Lawful to Pay Tribute to *Cæsar*:

He then would have have declared, that the Dominion *Cæsar* exercised over them, was an Usurpation on the Liberties of Mankind; and that it was sinful to do any Act which might Encourage and Uphold it.

But just on the contrary, he was so far from passing a Censure upon the Office, Dignity, and Powers of the Emperor, as things Evil in themselves, and opposite to the Will of God; that he gives them a full Approbation, by commanding they should *render unto* Cæsar *the things that were* Cæsars; that is, the Honour, Taxes, and Service due to him, which were necessary to Enable him to Protect them, and to Maintain his Lawful Authority, that he received from God, for the Benefit of all his Subjects.

Our Bleſſed Lord was no Stranger to the State of Men in the World, for whoſe Salvation he graciouſly came down from Heaven; but knew the People of all Nations in the Earth were united in Societies; ſome under one Form of Government, and ſome under another; and all this effected not only by a ſtrong Inclination of their Natures to live together, but from a real Neceſſity of their Condition, not being otherwiſe able to ſubſiſt with Eaſe, Comfort, and Safety. And that Communities could not Anſwer the Deſign of their Conſtitution, if they had not General Rules, and Governors to oblige Men to obſerve them.

And therefore he neither ſpoke againſt Government in General, nor went about to make Alterations in the various Models and Forms thereof: Knowing the firſt to be abſolutely neceſſary to the Welfare of Mankind; and that the Rights and Liberties of the People might be preſerved under any Kind of Government, where the Supreme Powers were ſincerely Good and Virtuous; and that they would not be Safe under the beſt form'd Conſtitutions, if thoſe in Authority were not ſo.

If he had own'd it his Deſign to put out of their Government the Supreme Rulers in every Na-

tion, it must have set them all against him, and given them the deepest Prejudice to his Gospel, and have fiercely animated them to suppress Doctrines destructive of their Sovereign Power.

And no Cause can be assign'd, if he absolv'd Subjects from their Allegiance, why he should not discharge Servants from the Work they agreed to perform to their Masters; and free Children, from the Obedience which by the Ties of Nature they owed to their Parents. For the same Reason holds in all these several degrees of Relation; namely, the Peace, Safety, and Happiness of Men.

Now such wild Notions brought into Practice, would put the World into Confusion, and lay a Foundation for all Disorder, Injustice, and Cruelty; and give opportunity to the Proud, Unjust, Revengeful, and Blood-thirsty, to Insult, Rob, and Destroy their Innocent Neighbours; and be a most unanswerable Objection against the Truth and Excellency of any New Religion.

But Christ was so far from a Design of discharging Men from any Duty laid upon them by the Laws of Reason and Nature, or by the Acts and Constitutions of the respective Countries where they inhabited; that with fresh Strength he Enforced all the Obligations to Loyalty, Justice,

Equity,

Equity, Peace and Charity, they before were under.

The Apoſtles of our Lord alſo declared plainly, That * Men were bound to do all Offices which were due to their Governors who protected them; † to their Parents, who brought them into the World, and tenderly and affectionately bred them in it; and to their ∴ Maſters, from whom they received the Rewards contracted for their Labour; not only for fear of the Puniſhment which the Magiſtrate might inflict, but *for Conſcience ſake*; *i. e.* out of a juſt ſenſe that theſe were Duties God himſelf had laid on them.

* Rom. 13. 1——7.
† Eph. 6. 1——4.
∴ Eph. 6. 5——8.
1 Tim. 6. 1, 2.

Though Men were out of the reach of the Civil Powers, and they could not diſcover and apprehend them if they ſhould offend, yet they were by their Conſciences obliged to be obedient to their Statutes and Edicts, that have no repugnancy to the Laws of Nature, or the Revealed Will of God; becauſe they were appointed by him for the Well-being and Happineſs of Mankind. Which is the Sum of what is aſſerted in the Second Propoſition, *viz.*

II. That Chriſt and his Apoſtles declare it to be the Duty of the People, to render all thoſe Things to the Sovereign Powers, which are really requiſite to the Support of their Government.

Now

Now ſeeing nothing can be more evident to Reaſon and Experience, than that Men in this great Degeneracy and Corruption of Nature, muſt ſubſiſt in a miſerable and diſtracted Condition, if they are not confederated, and joined in ſome Form of Society, wherein Governors are conſtituted with Power to make a juſt and equitable Diviſion of Things; to ſet Boundaries to Property; to judge between Men about their Particular Rights; to determine the Points in Controverſy impartially, where divers Perſons pretend a Title to the ſame Things; to encourage Honeſty and Diligence; and to ſecure Men in the Comfortable Enjoyment of the Fruits of their own Labour:

And to detect thoſe, who ſteal with Secreſy; and to reſtrain them who rob with Violence; and to ſhed the Blood of Cruel Men, who have ſhed Man's Blood; and to diſcourage, puniſh and ſuppreſs Evil-Doers of all Kinds; and alſo to protect and defend them againſt the Invaſions of Foreign Enemies: No Man can make a queſtion, but that Societies and Communities are erected in the World by the Will and Providence of God, for the Preſervation and Security of Mankind; and that every one is bound, according to his Ability and Rank, to help and contribute to their Maintenance.

Since

Since therefore, I ſay, Society is neceſſary to the Well-being of Men, and that Laws are neceſſary and eſſential to all Society, and that the Laws of Society can have no Life nor Force, without Some-body is veſted with Authority to put them in execution; and ſince they who have this Authority, are the Ordinance of God; it manifeſtly will follow, that God has made it an undoubted Duty of the People to perform all that Homage and Service, to pay all thoſe Taxes, and to give all that Honour and Reſpect which is required to the juſt Adminiſtration of their Great Office in ſo high a Station.

We may further note, That the Obedience and Submiſſion which Chriſt and the Apoſtles enjoin Men to pay to their Governors, are alſo grounded on the Laws of Nature, and the Eternal Reaſon of Things; which make all Offices and Duties mutual and reciprocal.

Thus Obedience from the Subjects requires Protection from the Prince: And where Princes protect and defend their Subjects, the Subjects are bound to reverence and obey their Princes, by the plain Dictates of Reaſon and Nature; and all this antecedently to any Oath taken to bear Faith and True Allegiance to them.

For

For it is the Benefit of the Protection you have received, which firmly obliges you to a Faithful Return of Honour and Service: And as this Engagement lies upon you precedent to all Oaths, ſo neither can any Oath you ſhall take abſolve you from it.

For while you are protected in your Life, Liberty and Eſtate by the Laws of any Government, Nature obliges you to Care, Diligence and Faithfulneſs in ſupporting it; and until you are withdrawn from the Shelter and Safeguard you have from Princes, you never can have a Pretence to cancel your Allegiance to them.

We may further preſume to ſay, That the Great God does entitle himſelf to an entire Right in us, and to all we have, or can do, from his having created us out of Nothing, and given this Excellent Nature to us, and from his beſtowing all the Good Things upon us that we have enjoyed ever ſince we did firſt exiſt.

So we may obſerve how ſtrong the Obligation is upon Subjects deeply to eſteem, and faithfully to ſerve Good Princes, who are Nurſing-Fathers and Nurſing-Mothers to their Kingdoms; who maintain the Worſhip of God in Truth and Purity; who miniſter Judgment with Uprightneſs; who watch over, defend and cheriſh their People.

Honour,

Honour, Tribute and Obedience to the Vicegerents of God, who in ſo viſible and lively manner repreſent him, are Duties founded on the Eternal Reſpects of Things; and Natural Equity, and Clear Reaſon, and the unavoidable Neceſſities of our State and Condition do exact them of us.

How little regard therefore have they to a Duty of ſo high Rank, not only who with Arms openly oppoſe their Rulers, but who with Malicious Intent ſecretly undermine their Government?

They who leſſen the Eſteem and Value due to their Character, by inventing Falſe Stories, or by induſtriouſly ſpreading them: They who inſinuate Suſpicions into Honeſt Men, of Dangerous Deſigns againſt the Religion or Laws of their Country, without any Ground, ſo as to fill their Minds with Fear, and to abate their Affections to their Superiors, and to bring great Difficulties upon the Adminiſtration of Publick Affairs; can never with Truth be ſaid, either to *Render unto Cæſar the things which are Cæſar's*; or, *unto God the things that are God's.*

III. That therefore the Doctrines and Precepts of Religion, our Lord, with his Apoſtles, was

 publiſh-

publiſhing to the World, were not inconſiſtent with the Rights, Obedience and Subjection claim'd by Supreme Rulers, and others in Authority under them.

The *Jews* had very wrong Notions concerning the Meſſias, and his Kingdom, which was not of this World, who had been promiſed from the Time of the Fall of our Firſt Parents; notwithſtanding the Deſign of his Coming, and the Manner of his Appearing had been as fully diſcovered all along by the Holy Prophets of their own Country, as their Low Capacity, and the Nature of Things would bear.

Hoc Regnum initium habuit ante Sæculi Conſtitutionem, cum Sæculo inchoationem, in fine Sæculorum renovationem, poſt Sæculum conſummandum Glorificationem. Regnum angelicum cæpit quando dixit Deus, fiat Lux, & facta eſt Lux. Regnum Hominum cæpit ſed occulte, quando Verbum caro factum eſt, & habitavit in nobis; manifeſtè autem cæpit, quando Chriſtus reſurrexit a Morte.

Pet. Cellenſis Op. p. 132.

They indeed looked for his deſcending from Heaven in a moſt ſplendid and glorious manner, with Legions of Angels, to ſubdue the whole Earth, and to reduce the People of all Nations, and make them ſubject to their own Kingdom.

And as none among the *Jews* had more raiſed Expectations of the Pomp and Glory of the approach-

proaching Messias, than the Sect of the *Pharisees*; so when he enter'd the World in a Mean and Low Condition, none were more surprized, none did bear their Disappointment more impatiently, or became more Malicious Enemies of the Son of God, who had cloathed himself in the Form of a Servant.

Insomuch that the Blessed Jesus, who was made up of Humility, Meekness, Charity, Goodness and Compassion, was fain sharply to reprove, and openly and more frequently to expose the *Pharisees*, than other sorts of Men with whom he did converse; because their Principles and Practices were most directly opposed to the Heavenly Doctrines and Holy Commandments that he was about to make publick for the Redemption of Mankind: And because they pretending to be most truly Religious, were very far from being so: Since they were very Hypocrites, contenting themselves only with the outward Shews of Religion: They washed, they cleansed, they purified every Thing that had relation to the Service of God, but their own Hearts, which were as full of Corruption as the Whited Sepulchres.

Their Prayers were loud and long, and made in the Streets, that every body might be Spectators and Witnesses of their Devotion; but all the

time they were proud, envious and revengeful: Their Ambition ſo puffed them up, that they thanked God they were not like other Men: As if they had been advanced above the Frailties of Human Nature, and that *Publicans* and others differing from them were only Sinners.

Thus likewiſe as their Covetous Temper, proceeding from Infidelity and a Diſtruſt of Providence, incited them to oppreſs and grind the Weak and Helpleſs People that were under them; ſo did it make them pretend an Averſion, upon the Account of Religion, to pay Tribute to their Superiors, who were not of their own Nation.

Whereas Chriſt, whoſe Chief Buſineſs it was to reform the Souls of Men, by bringing them to a true ſenſe of the Odiouſneſs and Danger of their Sins, and by infuſing into them thoſe Admirable Graces and Virtues which would reſtore them to the Divine Likeneſs, and make them acceptable to God; enjoined Submiſſion and Obedience to their Conquerors, though *Pagans*, who protected them, and miniſtred Juſtice among them, and whom the *Phariſees* did in their Hearts deſpiſe, and ſpeak Evil of, ſo far as they could with ſafety.

It being conſonant to his Holy Religion, for Men to aid their Sovereign Lords with their

Counſel,

Counsel, to Defend them with their Swords, and to carry on their Just Wars by their Estates, stooping to the Burdens imposed by Law for upholding their Government.

By which Behaviour they would be far from doing any Violence to their Consciences; or reflecting any Dishonour upon their Holy Religion; or from incroaching upon the Divine Rights, or detracting from the Service and Worship due only to the King of Kings.

For Good Princes and Laws are not only necessary to the Happiness of Civil Society, but very Serviceable to the Interest of Religion. Tho' they cannot look into the Hearts of Men, yet they can influence their Manners; tho' the Laws of the Magistrate cannot mend the Mind, which is the Work of God alone, yet they can tye the Hands of the Wicked, and prevent their being so Mischievous to others, by inflicting Just Punishments on them for their Crimes.

And it is certainly an Advantage to Religion, and a Benefit to Mankind, to have the Practice of Hainous Vices curbed and restrained, which would taint and infect the Weak and Unstable, and be matter of Grief and Scandal to the sincerely Good.

As

As therefore it is moſt unqueſtionable, that all Power is radically and originally in God, and all Perſons and Things have Dependence from Him; ſo is it true that Government is of His Inſtitution, and that they in Authority do receive their Power from Him, for the Protection and Support of Mankind; to be a Terror to Evil Works, and to Encourage the Good; to do Juſtice, and to ſhew Mercy; to keep Peace, to preſerve Order, which are the Vital Parts of Society.

So that it is beyond all doubt, that to become a True Diſciple of *Jeſus Chriſt*, neither Princes are obliged to part with their Crowns, nor Soldiers to lay down their Arms, nor Magiſtrates to quit their Offices: Nor does Baptiſm abſolve Subjects from their Allegiance, nor Children from their Obedience, nor Servants from their Labour: But the Civil Rights of the one, and the reſpective Duties of the other, ſtill continue in the ſame Force they were in before their Converſion to Chriſtianity; Chriſtian Princes have the ſame Authority over, and the ſame Obligations to Protect and take Care of their Subjects; and Chriſtian Subjects, and Children, and Servants are ſtill ſtrictly engaged to Submit to their Princes, to Obey their Parents, to Serve their Maſters.

Thus

Thus our Lord confirm'd and ſtrengthen'd the Civil Rights Princes were poſſeſt of; but what were the preciſe Meaſures of Submiſſion and Obedience, he did not declare; but left them to be determin'd according to Juſtice and Equity, and the Poſitive Laws of every particular Nation.

Hence we learn how untrue the Notions are of Wild Enthuſiaſts, who would found Dominion in Grace, and who contend that the Servants of the Lord of Hoſts, as they are pleaſed to call themſelves, are ſo far from owing Subjection to any Power or Perſon, that they themſelves only have a Right to Rule the whole Earth.

And alſo how dangerous the Doctrines are of thoſe, who having had a more Liberal Education, and better Learning, ſhould have been more Honeſt; who would veſt a Power in the Vicar of Chriſt, as they ſtile the Pope, to Abſolve the People of any Kingdom from the Faith and Allegiance they bear to their Sovereigns, if they fall into what he defines Hereſy.

They would deprive Princes of their Crowns, for their Errors about the Chriſtian Faith; and yet Chriſt, whom they pretend to ſucceed, did aſſert the Title and Rights of Emperors, while they continued in the Heathen State, and had not Faith or Belief in him at all. Now

Now this Haughty Doctrine of Depoſing whom they deem Heretical Princes, can no more be reconciled with the Practice of our Saviour, who confirmed the Authority of Pagan Princes, than Light can be derived from Darkneſs, or be made to agree with it.

Wherefore in Condemning Opinions ſo Enormous, and Deſtructive of Human Society, tho' we may, as Good Chriſtians and Dutiful Subjects ought to do, caſt off the Pope, and his pretended Supremacy, yet we ſhall retain the Antient, Primitive and Pure Doctrines of Chriſtian Religion, grounded not only on the Diſcourſes and Sermons, but the uninterrupted Practice of our moſt Bleſſed Lord and Saviour *Jeſus Chriſt*, and his Apoſtles, and their Succeſſors.

The Uſurpation of a Power to depoſe

Princes, and to Abſolve their Subjects from their Sworn Allegiance, did not commence till about the end of the Eleventh Century, which were times of great Ignorance and great Impiety. And Pope *Gregory* VII, whom Cardinal *Benno*, who lived in his own time, charges with Murther, Adultery, and the uſing the Black-Art, is the firſt who took this Power upon him of Dethroning Emperors and Kings, ſo contrary to the Laws of Chriſt, and the Judgment and Practice of the Primitive Chriſtians. *Lego & relego Romanorum Regum & Imperatorum Geſta, & nuſquam invenio aliquem, ante hunc a Romano Pontifice excommunicatum, vel Regno privatum. Otto Friſing. Chron. l. 6. c. 23. Hildebrandus Papa Author eſt hujus Novelli Schiſmatis & primus levavit Sacerdotalem Lanceam contra Diadema Regni, primo indiſcretè Hentico faventes excommunicavit. Leodenſ. Ep. adverſ. Paſchal. 2. P. 137. ed. a S. Schardio.*

IV.

IV. That where the Religion of Chriſt has a true Influence upon both thoſe who Rule, and thoſe who are Ruled, it will diſpoſe them all moſt ſincerely to anſwer the Ends for which Government was inſtituted and ſet up by God in the World.

It is no wonder Civil Societies often have been, and always will be in Danger of being ſubverted by Atheiſts and Immoral Men; for they have no Principles of Religion, no Ties of Virtue and Honeſty which can reſtrain them; and therefore always muſt be in readineſs to ſacrifice their dearest Friends, and to ruin their Native Country, and to betray the Beſt of Princes, if they can advance their own Intereſt by it, and do apprehend their Horrid Deſigns may be attempted with Safety.

But when Men truly endeavour to come to the knowledge of their Duty deſcribed in the Laws of God and Nature, and do not ſuffer Prejudices, or Paſſions, or ſecular Intereſt to hide or obſcure the Truth, and do reſolutely and cheerfully undertake what, upon full Conſideration, appears to them moſt agreeable to Reaſon, and fitteſt and beſt to be done.

When under the powerful Influences of Religion they become Holy, Humble, and Pure, and ſtrive to abſtain from all the appearances of Evil in Word or Action; when in their Behaviour to others they ſhall be Juſt and Merciful, Fair, Meek and Candid, and in every Diſpute ready to yield to the Truth; when they ſhall maintain and cheriſh in their Hearts an univerſal Benevolence for all Rational Creatures, and take great delight in doing Good, and ſhewing Kindneſſes, and have a conſtant Zeal, and an unwearied Diligence in defending the Innocent, and reſcuing the Oppreſſed, and encouraging the Induſtrious, and in procuring the Eaſe, Quiet, and Comfort of their Brethren, Friends, Neighbours, and all who come within the Verge of their Power to Aid and Supply; nothing from any hand ought to be apprehended and feared, as noxious and hurtful to Government and Society.

When theſe Heavenly Graces and Virtues ſhall have taken poſſeſſion of the Souls of Men of all Ranks and Qualities, from the Higheſt to the Loweſt; the Princes will be the true Repreſentatives and Miniſters of God to the People for their Good; and the People out of Love, Honour and Conſcience, will be ſubject to them, and ſerve them faithfully. When

When Princes ſhall endeavour by their Piety, Wiſdom, Juſtice, Equity, and Compaſſion to render themſelves as conſpicuous as they are by their high Stations, and the Subjects may not only plainly learn their Duty, but be highly encouraged to practiſe it by the Bright Patterns of Godlineſs and Virtue they behold in the Lives of their Supreme Rulers, who have nothing ſo much at Heart, as to preſerve the Pure and Undefiled Religion of Chriſt, to keep up the Obſervation of the Laws, and to defend the Antient Liberties of their People.

As theſe are the greateſt Bleſſings God beſtows on any Kingdom, ſo they cannot but make Princes moſt Dear and Amiable to their Subjects, and fill their Hearts with Affection and Eſteem for them: This muſt cauſe them, not only to Dread and Fear them as clothed with Sovereign Power, but to Love and Honour them with the profoundeſt Sincerity, as Parents and their greateſt Benefactors.

And if any Kingdom on Earth hath reaſon to praiſe God for their Supreme Governor, we have, who hath Bleſt us with a Queen, that hath a Juſt Title to theſe Characters, and is a Great and Shining Example of Piety and all Virtue.

Her Majesty's Probity, Universal Justice, and Clemency, and Her making the Laws the Bounds of Her Actions, and the Measures of Her Dealings with Her People, are the things that render Her Government so Stable and Secure, and which give Her so large a Share and Firmness in the Affections of Her Subjects. And Her Daily, Regular and Serious Devotions, with a Life most agreeable to them, cannot but engage all Persons, void of Prejudice, to a deep Esteem of Her, and strongly perswade them to hope that She is under the special Direction and Care of Providence, which alone can crown Councils and Armies with Success.

For except the Lord keep the City, the Watchman waketh but in vain; and though many Towns and Cities have continued long without Walls and Fortifications, yet they can abide little or no time without Religion, and Laws, and the Administration of Justice, but will be tumbling into Confusion.

The Blessings and Advantages, which accrue to these Kingdoms by the Government of our most Excellent Queen, are so great and extensive, and so many partake of them, that as they are visible to all Eyes, so the whole Nation have made a Grateful and Dutiful Acknowledgment of them by their Representatives. With

With respect of her Constant Care of Religion, Both Houses of Parliament have declared, *That the Church rescued from the extremest Dangers by King* William *the Third, is now by God's Blessing, under the Happy Reign of Her Majesty, in a most Safe and Flourishing Condition.*

And in this Happy State God grant our Church by Law Establish'd may continue till Time shall be no more: A Church, which for the Primitive Form of its Constitution, and the Soundness and Purity of its Faith and Doctrines, and its wholsome Discipline, does of all others approch neareſt to the Churches of the Apostolical Times. And for the Encouragement of our Hopes of its Future Prosperity, we have all the Reason to believe that Her Majesty is ready to give Her Royal Assent to a most Necessary Bill pass'd Both Houses this Present Session, for further securing the Succession of the Crown in the *Protestant* Line.

As to the Civil Management, Her *Loyal and Dutiful Commons* have Voted, *That ever since Her Majesty's Happy Accession to the Crown, the Publick Revenue hath been duly apply'd to the Publick Uses, to the Advancement of Publick Credit, and the Advantage and Honour of the Nation.*

With

With regard to the Affairs of War, Both Houſes have more than once given Thanks to Her Renowned General for *his Glorious Victories*, *Great Services*, and *Prudent Negotiations.*

We may ſay in the Language of our Text, That Her Majeſty has not only paid the Sincere Tribute of Her Soul to Her Father which is in Heaven, by a Devout and Conſtant Attendance upon him in his own Houſe, and by a Steady Courſe of Piety thorough all the Periods of Her Life; but in the Plain and Literal Senſe of the Words, She has *Render'd to God the Things that are God's*, by parting with ſo great a Branch of Her Revenue, for the better Support of thoſe of the Clergy who were not ſufficiently provided for.

Her Generous Mind is far from ſetting too high a Value upon Riches; and ſuch is Her Tender Regard to all Her People, that of the Things which belong to *Cæſar*, She has graciouſly return'd much back of what She had receiv'd.

And often hath given a great part of the Revenue appropriated for the Maintenance of Her own Family, to the Uſe of the Publick, that She might make the reſt of Her Subjects eaſie under the Heavy, but Neceſſary Weight of Taxes requiſite to carry on a Juſt, though Expenſive War,

War, enter'd into for the Preſervation of the Rights and Liberties not only of Her own Kingdoms, but of the greateſt part of the Chriſtian World.

Inſomuch, that She who by Her Wiſe Counſels has diſappointed the Dangerous Deſigns, and by the Force of Her Arms has conquered the Numerous and well-diſciplin'd Troops of Her moſt Powerful Enemies, hath by an Unarmed, and Unexampled Charity won the Hearts of all Her Good Subjects.

To come to a Concluſion.

May we all be truly ſenſible of the Goodneſs and Mercy of God in having placed ſo eminently Religious and Wiſe a Queen on the Throne to reign over us, and pay all due Submiſſion to Her, as the Miniſter of God for our Good.

And that God may ſtill delight in us, and continue to beſtow his Bleſſings and Favours upon us, and to preſerve Her Majeſty under the Shadow of His Wings, may there be an Univerſal and Effectual Reformation made by the Influences of his moſt Holy Spirit, in the Minds and Lives of the People of this Land.

May all Irreligion, Prophaneneſs and Immorality be baniſh'd from among us: May God extinguiſh all our Unnatural Diviſions, and repair the

the Breaches that Pride, Ambition, Malice, Revenge or Covetouſneſs have made among us; that none of the fair Hopes we have of the Increaſe of Piety, and the Return of Peace, may be diſappointed by our own Unreaſonable Humours and Animoſities; but we may be reconciled upon the laſting Foundations of Chriſtian Charity, Meekneſs and Patience, with Long-ſuffering forbearing one another.

May we all join in Earneſt Prayers, and with Faithful Services vigorouſly to aſſiſt Her Majeſty in Her Great Deſigns to advance the Honour of God, to promote True Religion and Virtue, and firmly to eſtabliſh the Common Intereſt, and Publick Good of all Her Kingdoms and Dominions.

And may She after a Long, Proſperous, Happy and Religious Reign, end Her Days with Peace and Joy, and entring the State of the Bleſſed *that die in the Lord*, receive of Her Merciful Redeemer a Crown of Everlaſting Glory.

Which God of His Infinite Mercy grant, &c.

FINIS.

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